

OVERVIEW of the Daf

1) Udder

Numerous incidents involving the consumption of udder are recorded.

2) Liver

Abaye asked R' Safra to inquire in Eretz Yisroel how they prepare liver for consumption.

When R' Safra returned Abaye expressed dissatisfaction with his report.

R' Safra questions Abaye's dissatisfaction.

Abaye begins to explain why the Mishnah R' Safra cited does not resolve his inquiry. ■

REVIEW and Remember

1. How was Abaye certain that udder is permitted ?

2. What did Rami bar Tamri eat on erev Yom Kippur ?

3. What is the punishment for someone who does not honor his parents ?

4. What was the disagreement between Abaye and R' Safra ?

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Distinctive INSIGHT

Rav's ruling regarding the udder

כי סליק רבי אלעזר אשכחיה לזעירי אמר ליה איכא תנא דאתנייה לרב כחל? אחוייה לרב יצחק בר אבודימי

When R' Elazar went from Bavel to Eretz Yisroel he met Zeiri and he asked him if he could identify the one who taught Rav a Beraisa which forbids udder. According to Rashi, R' Elazar understood that Rav had issued a ruling prohibiting an udder that was cooked without being torn. As we saw on daf 109, there were two versions of Rav's teaching of the Mishnah regarding the case where udder was cooked without being torn and having its milk drained. According to the first expression, this udder is permitted and there is not even a rabbinic enactment against this case. According to the second version this is permitted as far as Torah law is concerned, but it is rabbinically prohibited. Rashi explains that R' Elazar in our Gemara had heard Rav's ruling as it is presented in the second version.

Rav Yitzchak b. Avudimi was introduced as the one who taught Rav, but he quickly clarified that he did not teach Rav any such Beraisa. He noted that Rav ruled that udder was prohibited because he came to a town named Tatlafush, and he heard that they were apparently not familiar with the prohibition of milk and meat. He quickly informed them of the halacha. Rashi explains that he even told them that udder roasted without being torn was prohibited even after the fact, but this ruling was only as a precautionary measure beyond the letter of the law, to train them to stay away from meat and milk.

Tosafos says that it seems that R' Elazar was not referring to the explanations we found on daf 109, but rather he heard that Rav prohibited udder even with its being cut properly and drained, as we find later that in the city of Sura the people did not eat udder at all. R' Elazar was surprised of this view being attributed to Rav, because the Mishnah permits udder. R' Yitzchak clarified to R' Elazar that it was correct that Rav did not hold that udder was prohibited, but he issued a restriction in Tatlafush to deal with their misconceptions.

According to a second version of R' Yitzchak's reply to R' Elazar, he noted that in general, roasted udder is permitted, but udder of a nursing animal filled with its milk is not allowed. When R' Chiya taught the Beraisa, he assumed that the students would understand this distinction, but Rav mistakenly thought that all udders were prohibited. Rav knew that this was in dispute with our Mishnah, but he assumed that there must have been some other Beraisa which disagrees with our Mishnah and does not allow udders, even after being torn and drained.

Tosafos notes that we do eat udders, even of nursing cows, if the udder is torn and roasted. We rely upon the conclusions of the Gemara's report of Rav visiting Tatlafush, and that udders are permitted. ■

HALACHA Highlight

The blood of the liver

בעני מינייהו כבדא מה אתון ביה

Ask them what they do with the liver

Abaye asked R' Safra to inquire when he arrives in Eretz Yisroel regarding their practice concerning liver. Rashi¹ writes that his inquiry addressed the question of whether it is permitted to cook liver in a pot with other food. Although the liver is itself comprised entirely of blood and is permitted, nevertheless, once that blood is discharged it may be prohibited and would render the other food in the pot prohibited. Later commentators have difficulty understanding Rashi's explanation. Seemingly, if the liver was properly salted, all the blood should already be removed and pose no problem. On the other hand if the liver was not properly salted it will certainly discharge blood into the other food in the pot and should be prohibited.

Tosafos² cites Rabbeinu Tam who explains that the Gemara's question addressed the case of a liver that was not salted. Since the liver is comprised of blood perhaps

that blood that is discharged is not categorized as דם שפירש – blood that separated from an animal's organ, and is thus permitted. Although the blood that comes out of the liver may be Rabbinically prohibited, perhaps that prohibition is limited to where the blood is visible but when the blood is discharged directly from the liver into another food perhaps it is permitted.

Pri Chadash³ asserts in the name of Ran that the Gemara's question addresses the case of a liver that was not salted because it was obvious to Abaye that salting does not have the capacity to remove all the blood. Abaye's uncertainty was whether we say that since the Torah permits the consumption of the liver despite the presence of the blood inside perhaps the blood that is discharged is also permitted and does not prohibit the food that absorbs that blood. On the other hand one could contend that once the blood is discharged from the liver it is treated the same as other blood and is prohibited and has the power to prohibit other food that absorbs that blood as well. ■

¹ רש"י ד"ה כבדא מה אתם.

² תוס' ד"ה כבדא מה אתם.

³ פרי חדש לשו"ע יו"ד סי' ע"ג סעי' א'.

STORIES off the Daf

Judging Others Favorably

”רמי בר דיקולא מפומבדיתא איקלע לסורא במעלי יומא דכפורי...”

Rav Chaim Shmulevitz, zt”l, teaches an important lesson from a statement on today's daf. “In Chullin 110 we find that Rami bar Tamri was very poor. He had nothing to eat on erev Yom Kippur. In addition, even his garment was borrowed. Not only that, but the Gemara tells us that he did not wear tefillin because he had a stomach disorder. Since he was so destitute, he was forced to collect udders—which the people in Sura did not eat—and leave the techum to cook them on grape leaves.

“The obvious question is: why ex-

ert so much effort? It was erev Yom Kippur, a day when the Torah commands us to eat. Surely he could have found many people who would have been happy to share their meal with him? Anyone who was able would have been glad to help him fulfill this Torah obligation. We see from here the great importance of not taking from others if it is at all possible to manage without their gifts. Better to go to any lengths to avoid taking from others. By managing with difficulty Rami bar Tamri fulfilled the dictum of our sages, ‘Skin an animal in the market place, but do not take from others.’”¹

Interestingly, the Munkatcher Rav, zt”l, explains this differently. “We learn from this Gemara the teaching of the Baal Shem Tov, zt”l, that one should always judge others favorably, especially on erev Yom Kippur. Rami bar Tamri managed to secure his needs, but every-

thing he did that day was to judge his fellow Jews favorably. He went in a borrowed garment to explain away why some of the Jews did not wear tzitzit. They must be wearing borrowed garments! He didn't wear tefilin for the same reason; clearly Jews who skip tefillin have a stomach illness! And when they wanted to punish someone who violated the mitzvah to honor parents, he explained why no punishment is required. On erev Yom Kippur and Yom Kippur one should be careful to only judge his fellows favorably.”² ■

¹ שיחות מוסר, י"ז, תשל"א, מאמר ח'

² שע"ר יששכר, מאמר יום הקדוש, ע"י ש'